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The Role of Mary in the New Ecclesial Communities in the Twentieth and Twenty-First Centuries

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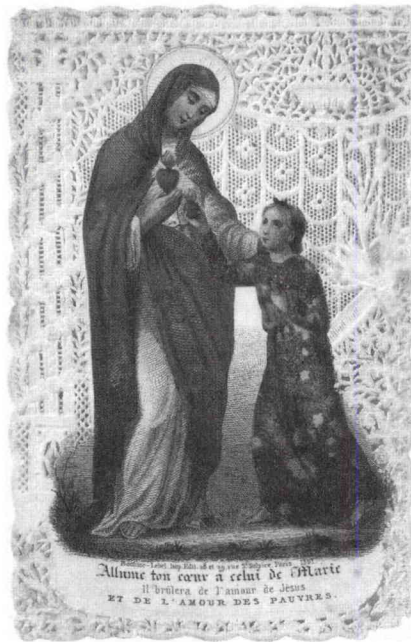
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FROM MONOGRAM TO MISSION

A SPECIAL DEVOTION

Communities Entrusted With A Special Marian Devotion



Devotion to the Heart of Mary Holy Card
Bouassé-Lebel Paris, 1850

THE ROLE OF MARY IN THE NEW ECCLESIAL COMMUNITIES OF THE TWENTIETH AND TWENTY-FIRST CENTURIES

Introduction

Ten popes,¹ Vatican II, the renewal of the laws of canonical discipline, a drastic change in the pastoral sphere of the Church as well as the confrontation with radical social, political, and ecumenical changes in contemporary society are but a few details of the colorful and multifaceted portrayal of the Church in the 20th and at the dawn of the 21st century. The social and cultural happenings which have rapidly come about in modern society have also had a noticeable toll on the consecrated life in the church. Its traditions, symbolisms, and cultural world are disappearing; old institutions are vanishing while new forms are emerging! It is generally agreed that consecrated life in our day is facing a new phase in its evolution.

Tackling our theme is challenging first of all because of the scale and pluralism typical of the "new communities" in the Catholic Church. For this paper I had a tough choice to make: Should I deal with the religious congregations founded in that period?² Or, should I speak of a new form of consecrated life, the Secular Institutes which came about in the 1940s,³ or should I concentrate on the new lay communities, more correctly referred to as ecclesial movements?⁴ After much reflection I decided on the third possibility for reasons I hope to develop with you throughout this study.

¹ Leo XIII (1878-1903), Pius X (1903-1914), Benedict XV (1914-1922), Pius XI (1922-1939), Pius XII (1939-1958), John XXIII (1958-1963), Paul VI (1963-1978), John Paul I (1978), John Paul II (1978-2005), Benedict XVI (2005-2013), Francis (2013-).

² To grasp a sense of the charismatic nature of the consecrated life in the 20/21 centuries it is necessary to look at the historical and theological evolution during its three phases of this time period: the pre-conciliar period, the duration of Vatican II from 1962-1965, and the post-conciliar era. During these three periods the understanding of charism as well as the concept of consecrated life underwent drastic changes. For a thorough study of this topic consult the dissertation of Virginia Parodi, *Beziehung zum Gründer und Treue zum Gründungscharisma in der nachkonziliaren Theologie sowie in geistlichen Neu-Gründungen des 20. Jahrhunderts* (Valendar Schoenstatt, n.d.).

³ Cf. Pius XII, Apostolic Constitution *Provida Mater Ecclesia*. February 2, 1947. *Code of Canon Law* (New York: Paulist Press, 1985), canon 710ff. Henceforth cited: CIC.

⁴ Ecclesial Movements are presently approved as associations of faithful recognized by Vatican II's Decree on the Apostolate of the Laity *Apostolicam Actuositatem* 26 and CIC canon 215 and endorsed by the post synodal apostolic exhortation *Christifideles Laici*, 1988, 29, 30.

My presentation has three goals:

Knowledge:

- To understand who the ecclesial communities are, their charism, purpose, and aim
- To learn of their Marian charism

Education:

- To become sensitive to and appreciative of their gifts
- To be open for mutual complementarity

Apostolate and mission:

- a proposal for a symphony of all charisms

1. Goal of Knowledge:

1.1. *Who are the new communities?*

Obviously, the divergences among the new communities are as many as the convergences. To set the record straight: They are not third orders, i.e. an ante-chamber of a religious community. Rather, with a few exceptions, all new communities began with a group of committed, searching lay people. Over time a few among their ranks formed a core group to provide inspiration and stability to the movement. Movements do not belong to the consecrated life of the Church while their core groups often do. On the other hand, the core groups, if they form a community of the consecrated life, canonically are not a part of the movements.⁵ The new communities are known to exert influence on 'old' or traditional communities of the religious life and are somewhat able to rejuvenate their spirit. Often they are called 'lay' movements; yet they are - due to their original charism⁶ - open to all states of life: laity - married and single, members of the consecrated life,⁷ and clergy, even bishops. Some even include members of other denominations or faiths! In addition, they comprise all ages and all socio-cultural backgrounds, which enable them to live in and experience a communion of various vocations, a Church in miniature!⁸

Not all communities like to be called movements. For example the Catholic Charismatic Renewal "has no human founder, no membership, and no formal

⁵ For more information consult: Agostino Favale (e collaboratori), *Movimenti ecclesiali contemporanei: dimensioni storiche, teologico-spirituali ed apostoliche* Studi di teologia pastorale (Roma: LAS, 1991).

⁶ The movement's charism does not create a conflict with one's state in life.

⁷ The core members of some movements practice the three evangelical counsels by means of vows or other sacred bonds in the consciousness of responding to a specific vocation at the service of the movement which includes the deliberate decision to remain in the lay state.

⁸ Cf. Vatican II, Dogmatic Constitution on the Church, *Lumen Gentium*, November 21, 1964, 8. Henceforth cited LG.

programs of teaching and formation." To interpret the Charismatic Renewal as 'movement' among other movements, wrote Cardinal Suenes "is to misunderstand its nature; it is a movement of the Spirit offered to the entire Church and destined to rejuvenate every part of the Church's life."⁹ *Opus Dei* also does not accept to be numbered among movements. *Opus Dei* falls into the category of personal prelature.¹⁰ These new communities are nevertheless often included when the church talks about movements since in effect the canonical differences are of little significance.

Common to all is the fact that they attract young people and thus have become a rich source of vocations for all walks of life thereby contributing to a new springtime in the church! A second commonality distinguishes new communities from traditional religious families: Whether explicitly or implicitly their point of departure is Vatican II's universal call to holiness.¹¹ Thus these movements present a proposal of holiness *for all* that can be implemented *in* the world! Ecclesial offices and states of life become secondary to the supernatural vocation of all the faithful, communion with God.¹² Such an inclusive perception of all baptized in the vocation to holiness permits a greater variety

⁹ Cited in: Ch. Whitehead, "The Role of the Ecclesial Movements and New Communities in the Life of the Church" in: *New Religious Movements in the Catholic Church: Grass Roots, Mission and Evangelization*, edited by Michael A. Hayes (London: Burns & Oates, 2005), 18 (hereafter cited as Whitehead).

¹⁰ Cf. CIC can. 294-297.

¹¹ Cf. LG chapter V; J.A. Ihnatowicz, *Consecrated Life among the Laity*, A Theological study of a Vocation in the Church, Dissertation (Rome 1984), 15. The apparent dichotomy throughout history between religious life as the state of perfection and the lay state is at least partially due to a view that equals holiness to adherence to the three evangelical counsels. See: Thomas Aquinas, *Summa Theologica* (Henceforth cited: ST) 2-2-186-2ad3; 2-2- 184-3; 1-1-108-4c. While there may be an intimate link between Christian perfection and the counsels, already St. Thomas offered a salutary counterbalance in claiming that Christian perfection consists in the perfection of love and is thus not a matter of counsels but of a Christian precept that needs to be pursued by every Christian. Cf. ST 2-2-184-1 and 4. St. Francis de Sales, sometimes referred to as "the first theologian of the laity," stated that it is an error, or rather a heresy to wish to exclude those in the world from Christ's call to become holy as the Heavenly Father is holy. Cf. F. de Sales, *Introduction to the Devout Life* (New York: Harper & Row, 1972) Part I, chapter 3. Perhaps the strongest appeal to this teaching prior to Vatican II comes from Pius XI (Encyclical Letter *Rerum Omnium Perturbationem*, January 26, 1923, 3): "We cannot accept the belief that this command of Christ (cf. Mt 5:48) concerns only a select and privileged group of souls and that all others may consider themselves pleasing to Him if they have attained a lower degree of holiness. Quite the contrary is true, as appears from the very generality of His words. The law of holiness embraces all men and admits of no exception."

¹² Cf. Vatican II, Pastoral Constitution on the Church in the Modern World *Gaudium et Spes*, December 7, 1965, 19. Henceforth cited: GS.

of responses to God's call. It highlights that perfection consists in Christian love rather than the evangelical counsels.¹³

Of the 121 movements listed in the *Directory of International Associations of the Faithful* on the Vatican website¹⁴ the vast majority were founded in Europe and only one is of US origin.¹⁵ Eight of them date back to the 19th century. From 1900 on there was a steady progression of new foundations with a peak in the 1920s with 30 new foundations and then again during the decade of Vatican II with 27 new communities.¹⁶ Surprisingly, their number dwindles rapidly from the 1970s on with only one new foundation in the new millennium.¹⁷ All of the communities or movements evaluated in this paper are of international character and have received *recognitio* for their statutes. With respect to membership and goal of these movements we can distinguish a number of categories:

- Communities with focus on professions: teachers, jurists, medical associations, etc.
- Communities with focus on states of life: couples, youth, men women,
- Communities with focus on a specific apostolate and/ or charity: education, sociocultural affairs, human justice, etc.¹⁸

These communities draw from common sources for spiritual nourishment and inspiration. While a good part of their way of life is rooted in the Christian heritage, there seems to be a current in these movements for community formation and prayer in order to be more effectively equipped to give witness

¹³ On the other hand, following the evangelical counsels in love can be observed literally – by members of the consecrated life – or spiritually by all according to one's state of life. Many members of ecclesial movements, especially their inner circle, strive towards the perfection of charity through the observation of the evangelical counsels assumed with the obligations laid down by the statutes. This is in conformity with canon 298, 1 which makes provision for associations that strive by common effort to promote a more perfect life based on LG 39, which is expressed in various forms among the faithful.

¹⁴ http://www.vatican.va/roman_curia/pontifical_councils/laity/laity_en!pubblicazioni/repertorio_en.htm.

¹⁵ International Catholic Charismatic Renewal Services (CCRS) founded 1978 in Ann Arbor, MI.

¹⁶ The following chart shows the number of new communities founded in the 20th and 21st centuries.

Before 1900	8	1931 – 1940	6	1971 – 1980	15
1900 – 1910	5	1941 – 1950	17	1981 – 1990	14
1911 – 1920	4	1951 – 1960	13	1991 – 2000	7
1921 – 1930	30	1961 – 1970	17	2001 – 2010	1

¹⁷ Many of these new communities may still lack due canonical recognition because they do not meet the established requirements of a form of consecrated life recognized by the Church, e.g., forms which include married persons among their core members.

¹⁸ For a listing of these communities see Appendix 1.

in everyday circumstances, a need which parishes can rarely offer.¹⁹ In sum, we can say a movement typically has:

- A charismatic founder
- A particular charism
- Some form of ecclesial reality and expression
- A predominately lay membership
- A radical commitment to the Gospel
- A pedagogy and spirituality closely linked to its charism
- A specific focus and commitment to bringing its own emphasis or understanding into the life of the Church.²⁰

1.2. What are their charisms?

The charismatic origins of these ecclesial communities are largely uncontroversial. This means implicitly that the charismatic element is not limited exclusively to the consecrated life. Notwithstanding the special dignity and model character of religious life, the new understanding of the universal call to holiness brought about the need for charisms aiming at the critical juncture between salvation and secular reality endured with all its tensions and conflicts: *Non tantum in saeculo sed veluti ex saeculo*. The polarity between communion with God and a life in the world cannot simply mean to give a pious touch to everything one does. Rather:

- It asks for a style of life towards the realities of this world and one's responsibility for and in the world.
- It highlights the need for an interior attitude to serve the world and sanctify it from within so that it may become more human.

Compared to the religious life, it is a different way of living the faith and of communion with God. It is a form of existence, a manner of being by virtue of which the profane is sanctified.²¹ The movements apparently are an answer to these challenges. Through their charism and evolving spirituality movements are able to "specialize" in providing a corresponding formation.

In the following part we will try to identify the Marian elements implicitly and explicitly contained in the charisms of the new communities. Not denying

¹⁹ Cf. K. Rahner, "Elementi di spiritualità nella Chiesa del futuro," in *Problema e prospettive di spiritualità*, Ed. T. Goffi and B. Secondin (Brescia: Queriniana, 1983), 440f. Rahner emphasizes: "We older people have spiritually been individualists ... I think that in a spirituality of the future the element of fraternal communion, of a spirituality lived together, may play a more decisive role, and that slowly but surely we must continue our way along this road."

²⁰ Cf. Whitehead, 18

²¹ GS 13 refers to the polarity of such a 'divided person' with a 'high calling' and a simultaneous experience of 'deep misery.' This tension needs to be endured in the everyday circumstances.

the equal or even greater importance of those communities linked to religious orders, my task is to primarily highlight the specific Marian character of the *new* communities who have received a specific charism often linked to a *new* spirituality focusing on becoming holy *in* the world! Thus this presentation is not intended to be exhaustive and should not be understood in the sense of an evaluation.²²

1.3. The Role of Mary in the New Communities

So far we have seen that the new communities are a gift of the Holy Spirit in answer to the needs of our time. "Given that the action of the Spirit in the history of salvation and in the church finds its full and archetypal realization in Mary" they should all have a Marian profile or aspect in their respective charism.²³ The Directory lists eight new communities who make direct reference to Our Lady in their name and 18 new communities with a charism and spirituality prominently linked to Mary.²⁴ What is Mary's role in these communities?

Allow me to use an image which can help us in answering this question. The icon of Life-giving Fountain is well known in Eastern Christianity. It is related to Mary's maternity and her role for God's children. The icon shows Mary as receiver of God's Life who then distributes these waters of both spiritual and physical gifts to humanity - all of this in a setting of a *civitas sancta* or at times of a *hortus conclusus*! Mary as *fons charismatum*²⁵ is bearer of the fullness of the Spirit's charismatic gifts²⁶ and simultaneously the expression of *all* charisms.²⁷

²² A helpful resource which has assisted me in my research is: Agostino Favale, *Presenza di Maria nelle aggregazioni ecclesiali contemporanei*. Leumann, Elle Di Ci, 1985 (henceforth cited as Favale).

²³ Cf. *Catechism of the Catholic Church*. (San Francisco: Ignatius Press, 1994), art. 485 (henceforth cited as CCC). See also Piero Coda, *The Ecclesial Movements, Gifts of the Spirit: A Theological Reflection*. Pontificium Consilium Pro Laicis. *Movements in the Church. Proceedings of the World Congress of the Ecclesial Movements* Rome, May 27-29, 1998. (Vatican City 1999), 103. Coda argues that since ecclesial movements are an authentic gift of the spirit, i.e. a charism in their own right, their birth and existence have to have a Marian dimension. He cites Grignon de Montfort who said: "Two alone are capable of giving birth together, in synergy to the Son of God in the flesh and, in Him, to us too as children of the Father: namely the Holy Spirit and Mary."

²⁴ For a listing of these communities see Appendix 2.

²⁵ Quido M. Dreves, *Analecta hymnica medii aevi*. I. Cantiones bohemicae. Leipzig 1886, 74.

²⁶ Cf. John Paul II, "Mary's Motherhood Is Linked to the Spirit," December 9, 1998, in *Osservatore Romano*, Vatican City, Weekly English Edition 50, December 16, 1998, 19.

²⁷ Cf. John Paul II, "To Women Religious in Costa Rica on March 3, 1983," in *Messages of John Paul II on Consecrated Life* vol. 3 (Boston: St. Paul Editions, 1985), 42.

The question arising now is: how is Mary - *fons charismatum* - related to the charisms of the new communities? We can distinguish two characteristics: (1) Mary's presence at the inception of a new community and (2) Mary's ongoing presence in the life of the new community.

1.3.1. Mary's Presence at the Inception of a New Community

The birth of the new communities has often been dubbed a new Pentecost.²⁸ If Pentecost is the archetypal event of birthing in the church then we have to take a closer look at this crucial moment. A member of the Charismatic Renewal describes this reality during an encounter of the movements with John Paul II:

Jesus Christ continues to be born mystically of the Holy Spirit and of Mary ... if we in the renewal want to proclaim Jesus to the world, we need the Holy Spirit and we need Mary, the Mother. Just as Mary was in the Upper Room at Pentecost she is with us whenever we return to the Upper Room. If only we would welcome her as Mother as did the beloved disciple John, she will teach us: how to surrender to the Father's will, how to be faithful to Jesus unto the Cross, how to pray with a humble, pure, and docile heart for more of the Holy Spirit, how to be one family. She is the spouse of the Holy Spirit and she knows better than anyone else how to yield to Him.²⁹

Chiara Lubich adds, "The Focolare was born: an invention from heaven designed by Mary's motherly care in order to raise children similar to her."³⁰

One of the main distinctions between the traditional and new communities is the importance of the founder as *susceptor primus* of the charism. While the many religious and charitable congregations founded in the first half of the 20th century are influenced to varying degrees by their founder's charism, the new communities depend vitally and essentially on their spiritual relationship to the founder because of his/her charism. It could be argued that because of their adaptability, their different degrees of belonging and their rapid spread, their one common denominator is union in loyalty to the founder's charism. In-

²⁸ Cf. John Paul II, *Message to the Participants in the Seminar on Ecclesial Movements and New Communities*, June 18, 1999, 3. Benedict XVI, *Address after the Recitation of the Holy Rosary and Meeting with Priests, Men Religious, Women Religious, Seminarians and Deacons*, Basilica of the Shrine of Aparecida, May 12, 2007, 6.

²⁹ Patti Gallagher Mansfield, *A Prayer Lavishly Answered*, in: Pontifical Consilium Pro Laicis. *The Beauty of Being a Christian - Movements in the Church*, Proceedings of the Second World Congress of the Ecclesial Movements and New Communities, Rocca di Papa, May 31-June 2, 2006 (Vatican: Libreria Editrice, 2006), 115.

³⁰ Chiara Lubich, *Essential Writings: Spirituality Dialogue Culture*, trans. Bob Cummings, Jerry Hearne, Thomas Masters, Eugene Selzer, and Callan Slipper (New York: New City Press, 2007), 49 (henceforth cited as *Essential*).

deed, the charism of the founder becomes the personal vocation of all members and their life-giving force.³¹

The cross in the Coronation Church of the Schoenstatt Sisters of Mary in Rottenburg-Ergenzingen conveys this spiritual experience: The Holy Spirit in Christ through Mary (*Orante*) bestows the charism upon a founder. Can we say that because of Mary's presence and instrumentality at the inception of a new charism, founders, consciously or not, enter into a particular relationship with Our Lady? As a result, do those who are called to a participation in the charism grow and become fruitful to the extent that they have a personal relationship with concrete persons: the Spirit of God, origin of the founder's charism, and in Him through Mary to the founder, the guarantor and bearer of this charism? It seems to be the experience of the new communities!

We can offer a second observation: The Holy Spirit makes founders share in Mary's charism of her spiritual maternity in order to mold a new spiritual family within the church.³² Chiara Lubich describes it this way:

I cannot deny that God has given me one of the greatest gifts which he can offer to a human person: spiritual motherhood. Today, after the church has confirmed the task that God has entrusted to me, I can say to my followers in allusion to a word of St. Paul and mindful of my own insignificance: Even if you had countless leaders in Christ, you do not have many mothers; for in Christ Jesus, in union with the abandoned Jesus, I have become the mother of you - Focolare.³³

Father Kentenich, founder of the Schoenstatt Movement, described his *paternitas* for his spiritual family in prayer form:

Neither mother nor father with all their noble parental love could cherish their dearest child as deeply as I love this family chosen by God. For its sake I would gladly give up my good name, life and limb, health, strength and talents ... [I] offer my life's strength and toil for it all.³⁴

³¹ Cf. Christoph Hegge, *Rezeption und Charisma*. Der theologische und rechtliche Beitrag kirchlicher Bewegungen zur Rezeption des Zweiten Vatikanischen Konzils. Forschungen zur Kirchenrechtswissenschaft 29. Würzburg 1999, 226.

³² Cf. Fidelis Stöckl, *Mary, Model and Mother of Consecrated Life: A Marian Synthesis of the Theology of Consecrated Life Based on the Teachings of John Paul II* (Quezon City, Philippines: ICLA, 2003), 468ff (henceforth cited as Stöckl). See also John Paul II, "Homily at Suyapa, Honduras. March 8, 1983," Cited in Stöckl, 471.

³³ Chiara Lubich, *Der Schrei der Gottverlassenheit*. Der gekreuzigte und verlassene Jesus in Geschichte und Erfahrung der Fokolar-Bewegung, (München, Zürich, Wien 2001), 70. [My translation.]

³⁴ *Heavenwards*. Prayers for the Use of the Schoenstatt Family (Waukesha, WI: 1992), 118. The same applies to other new communities. See for example: Rosella Bignami, "Father Luigi Faccenda, O.F.M.Conv., and the Kolbean Marian and Missionary Charism," in *Marian Studies* 54 (2003), 156-165. Here 148.

To the degree that persons are gripped totally by their vocation to a particular community, a deep inner encounter with the charism is possible. The persons identify themselves with the mission of the community so that the charism determines their own lifestyle and is thus capable of bearing fruit. Lubich expressed this reality in view of the Focolare Movement - the Work of Mary:

Anyone who joins the movement certainly responds to a call. When you are introduced to the movement or its spirituality, there are almost always a few who understand and recognize the beauty and novelty of this charism. They feel urged to adopt it. Others do not understand it. Those who understand are the ones whom God calls. They are not always the best, but those He chooses.³⁵

The charismatic experience transforms persons and allows their natural and supernatural abilities to develop. Nobody 'owns' the charism. It is an undeserved gift of God and offered to every member through the hands of the founder. Seen in this light, a founder can be likened to the Old Testament prophet: an instrument that perceives the will of God in a particular situation and conveys it to others. Joseph Ratzinger likens the charism of a founder to what he calls 'Marian Prophecy.' Its characteristic is not the proclamation of the radically extraordinary, but its ability to listen receptively and with sensitivity in order to transmit this message authentically.³⁶

1.3.2. Mary's Ongoing Presence in the Life of the New Community

What are the specific Marian charisms given to the new communities through their founder? Let us remain with the Pentecost setting. United in and around Mary the new communities attend the school of Mary - an expression and wish raised by John Paul II.³⁷ From the information given in the

³⁵ Chiara Lubich, *Die Welt wird eins*. Franca Zambonini im Gespräch mit der Gründerin der Fokolar Bewegung (München, Zürich, Wien 1998), 73 (henceforth cited *Die Welt wird eins*).

³⁶ See: Joseph Ratzinger, „Das Problem der christlichen Prophetie,” Niels Christian Hvidt im Gespräch mit Joseph Kardinal Ratzinger, in *Internationale katholische Zeitschrift Communio* 28, 1999, 177-188, here: 178. The essential element of the prophet is not that he predicts future events; rather a prophet is one who has been touched by God and who due to this experience attests to the truth; in particular he proclaims the truth for today which indeed also illuminates the future. [My translation.]

³⁷ For example: *Address to Pilgrims*, November 26, 2001; *General Audience*. Wednesday May 1, 2002; Apostolic Letter *Rosarium Virginis Mariae*. October 16, 2002, 1, 14, 43; *Angelus Address*, March 23, 2003; Encyclical Letter *Ecclesia de Eucharistia*, Holy Thursday 2003, 7, 53 17; *Message for World Mission Sunday 2003*. *General Audience October 23, 2003*; *Homily for the Solemnity of Mary, Mother of God and the 37th World Day of Peace*. January 1, 2004; *Letter to Priests for Holy Thursday 2004*; *Homily at the Mass of the Lord's Supper*. April 8, 2004; *Message for the 41st World Day of Prayer for Vocations*. May 2, 2004; *Angelus during his Pilgrimage to Lourdes on the Occasion of the 150th Anniversary of the Promulgation of the Dogma of the Immaculate Conception*,

directory - most of these lay associations do not have their own web site - the majority do not refer to the Blessed Virgin Mary at all. Yet, we can detect an indirect relationship to the model character of Our Lady in their commitment to their duties and mission,³⁸ in their availability to give witness matured in silence and prayer as well as their formation in community life after the example of the Holy Family in Nazareth.³⁹

As we have seen already, approximately one fifth of these communities invite to a new reflection on Mary's role and the Marian profile in the life of the baptized Christian. With the exception of a few, they generally seem less interested in pondering her paramount privileges. Rather, their primary quest is to obtain from Mary a profound understanding and acceptance of the human condition in the world. This anthropological approach of Mary as the prototype of the human person as image and likeness of God, conformed to the will of God in the here and now appeals to these movements. In the school of Mary they learn from her, who at the same time embodies the lessons she teaches; or as Figari points out: "Mary is the bearer and educator of the Christian life."⁴⁰ The Communion and Liberation Movement regard her as the prototype of the new humanity that continuously renews itself in the light of the Word of God and in the events of history.⁴¹

In particular, movements learn from Mary to respond to God's love, above all

- to detect God's love in suffering;
- to consecrate time and relationships;

Prairie De La Ribere, August 15, 2004; *Letter to Priests for Holy Thursday 2005*. Benedict XVI continues with this invitation. See for example, *Letter on the Occasion of the National Pilgrimage to the Shrine of Nuestra Senora del Pilar of Saragossa*, May 19, 2005; *Homily on the Solemnity of Mary, Mother of God and 39th World Day of Peace*, January 1, 2006; *Recitation of the Rosary and Meeting with Priests, Men Religious, Women Religious, Seminarians and Deacons during his Apostolic Journey to Brazil on the Occasion of the Fifth General Conference of the Bishops of Latin America and the Caribbean, Basilica of the Shrine of Aparecida*, May 12, 2007; *General Audience*, September 17, 2008; *Marian Vigil for the Conclusion of the Month of May*, May 30, 2009.

³⁸ For example the *Adsis* communities in the spirit of *adsum* focus on formation in the interior and community life as well as to commitment.

³⁹ For example, *Comunita Domenico Tardini* Association; Fraternity of Communion and Liberation; Fraternity of Charles de Foucauld; Holy Family Association - *Evangelii Praecones*; Work of Nazareth, Work of St. Teresa. See Favella 90-105; 218-26.

⁴⁰ Luis Fernando Figari, (Founder of the Christian Life Movement), *The Lay Faithful and Christian Life*. Lecture at St. Mary's College, University of Surrey Twickenham, November 10, 2003. Internet source: www.clmresources.com/our_founder/speeches/the_lay_faithful_and_christian_life.html

⁴¹ Cf. John Janaro, "The Blessed Virgin Mary in the Ecclesial Movement Communion and Liberation," in *Marian Studies* 54 (2003), 117-128, here 124ff (hereafter cited as Janaro).

- to adopt a Marian style of life encompassing all areas of life from rising in the morning to going to bed at the end of the day, including means to stay healthy spiritually, intellectually, physically, and emotionally.

This lifestyle which includes all aspects related to a Christian *ars vivendi et moriendi* gives witness to the axiological options of the charism.⁴² The lifestyle of the Focolarini for example gives unequivocal expression to the Marian dimension of their charism of unity in everyday life. In the words of Chiara Lubich, "...the environment in which we live and work...ultimately refers to harmony, order, beauty."⁴³

We find that the Marian movements in particular have received the charism of reenacting or continuing Mary's life on earth as *Via Maria*, *altera Maria*, *ens Marianum*, or as Memory of Mary. They discover in her the lay person par excellence: "She is the perfect Christian, fiancée, spouse, mother, widow, virgin, the model of every Christian, one like us laity."⁴⁴ She was committed to her daily ordinary duties and performed them in an extraordinary way in and for love, thereby sanctifying the profane. *Opus Dei* highlights her as a model of purity, humility, generosity, and fidelity.⁴⁵ For the member of Communion and Liberation Mary is an "icon of God's self-diffusive goodness."⁴⁶ The Legion of Mary strives to view daily life in the spirit of Mary and endeavors to perform the weekly apostolate by imitating Mary's audacity; for them with Mary's spirit of faith, nothing is impossible! The Focolarini strive to walk in her company, in order to better master "upheavals and inner tribulations," to "avoid spiritual pride...and find true humility."⁴⁷ The Marianist Family endeavors "like

⁴² The 'spiritual health' of a community can be gauged by the extent in which their charismatic experience and the resulting values correlate with the actual life and work of the members. To the extent that the charism permeates all dimensions of the community, it will radiate a beauty that can be described as an aesthetic force of the mystery of Christ. The lifestyle of a community is at the service of its identity and is therefore an expression of its culture and deepest purpose. In addition, the lifestyle testifies to the work of the Spirit and to human creativity in achieving the charism in the course of history.

⁴³ Die Welt wird eins, 26 f.

⁴⁴ Essential, 112.

⁴⁵ Jose Maria Escriva, *Christ is Passing By* (New York: Scepter, 1974), 172 (henceforth cited as *Christ is Passing By*).

⁴⁶ Luigi Guissani, *The Holy Rosary: The Assumption*. "Our Lady indicates the ideal of Christian morality, the valuing of every moment, every instant." Internet source: <http://www.clonline.org/articoli/eng/rosarygius.html>.

⁴⁷ Chiara Lubich, *Heaven on Earth: Meditations and Reflections*, trans. Jerry Hearne (New York: New City Press, 2000), 104.

Mary to invite others to do whatever He tells us, so that united on the way with the Mother, we reach the Son.”⁴⁸

The phenomenon of apparitions in the 20th century to the present also had an impact on some of the movements. They highlight Mary as the Woman of the Apocalypse who becomes actively involved in the intellectual and physical battles of our time and age. For example, the Militia of the Immaculata alludes to “our time as the time of the Immaculate Conception” who will crush the serpent in the apocalyptic battle which we face in the world and throughout life (cf. Genesis 3:15). Members of the Legion of Mary consciously perceive of themselves as ‘living miraculous medals’ especially during their weekly two hour apostolate.

Moreover, several of these charismatic awakenings have discovered in Mary the embodiment of authentic Christian femininity. Many succeed in integrating the originality of the feminine as it correlates to the Marian character of their respective charisms. The living relationship with Mary, model of every human being, promotes the desire for a lifestyle that is characterized by true human values. Women creatively cultivate the profile of these communities through a marked nearness to life which is attractive to many people.⁴⁹ It is an interesting phenomenon in this context that the Focolare President will always be a woman.⁵⁰

Mary’s feminine and maternal charism is above all relational as becomes apparent when we meditate on her life. Some movements take their inspiration from Our Lady’s *fiat*. Mary’s receptive surrender at the Annunciation unites her with God and ‘allows’ God to use her in order to become fruitful first *in* her and then *through* her. Mary’s transparency not only in its ‘channeling function’ but also in its intrinsic value, is fundamental to the charism of Father

⁴⁸ Cf. *Document Ratified by the General Assembly at the Fifth International Meeting of the Marianist Lay Communities*, Nairobi, Kenya, August 2009.

⁴⁹ Cf. Die Welt wird eins 153 f. According to Lubich, “the spiritualities of the new ecclesial communities contain some common elements to which women are particularly receptive. They are certainly interesting for everyone, for both men and women, people of all social classes and all vocations, but they are suitable especially for lay people and above all for women. The Marian background on which these spiritualities are generally based exerts a great attraction on the woman.... It makes fruitful the ability of women to create unity.” See also *Christ Is Passing By*, 141 and 148. Opus Dei stresses Mary as model for the domestic role of women. “Just think for example of the marriage at Cana. Our Lady...was the only one who noticed the wine was running out.... It is natural for a woman, a housewife, to notice something was lacking, to look after the little things which make life pleasant.” Cf. Miriam Diez i Bosch, *The Women of Opus Dei: The Wives, Mothers and Daughters Who Live the Charism*, New York, October 19, 2009. Internet source: www.zenit.org/article-27262?l=english.

⁵⁰ See “Why the President will always be a woman,” in: Zambonini, France. *Chiara Lubich --A Life for Unity*. An interview, (London, New York: New City 1992).

Kentenich. The event of the Incarnation conveys to Mary the experience of being loved unconditionally; it evokes her *yes* as an expression of her unconditional surrender of love in return. Like Mary, every human person in the image and likeness of God is called to be an icon of the Father's love for his/her surrounding. Mary's *fiat* makes her creatively fruitful, cocreative with God and for God and her intimate communion with Him becomes a gift for us! Mary's virginal submission in spousal love and her resulting maternal fruitfulness are rooted in her heroic faith, a dimension stressed by Communion and Liberation as well as the Marianist Family.

At the Annunciation, the Word became incarnate in the womb of Mary; on a much lower level Christ can and should truly grow spiritually in our hearts, as an actualization of baptism. For the Focolarini this means to grow in their vocation to love, to struggle, to die to self, and to mature into "another Mary."⁵¹ The Angel's greeting communicates to Mary the experience of a unique calling as associate of the Lord; sheltered in God's love for her she expresses her longing of being a fruitful instrument for Christ's ongoing salvific work. *Fiat* means for her then and for us now: *where, when, how, and as long as He wants to use me!* Loyal perseverance in the *fiat* surrender also includes *stabat iuxta crucem*, an attitude fostered among others by the *Silent Workers of the Cross*.

Mary's association with the Holy Spirit is an inspiration for a number of ecclesial movements. The Militia of the Immaculata, for example, highlights that Mary's divine maternity depended on her relationship as the sinless one to the third Divine Person and that "her life should take root in us."⁵² As the Immaculate Conception Mary is the prototype of our relationship to the Sanctifier. The Holy Spirit is *conceptio increata* and can only be perceived through *conceptio creata* in the immaculate state, Mary!⁵³ Chiara Lubich reminds her spiritual family: "Even if you are not immaculate, God's love will virginize you, and you, all of you, will open your arms and hearts as mothers to humanity, which, as in the past, thirsts for God and for his mother."⁵⁴ In order to nurture one's bond to the Holy Spirit "Mary's inner silence"⁵⁵ marked by freedom from all inner and outer atmospheric disturbances is crucial for the Spirit of God to be heard. To be open and cooperative with the Holy Spirit like Mary is imperative for the Legion of Mary's apostolate. Communion and Liberation stresses the pneumatological aspect through the invocation: *veni Sancte*

⁵¹ Cf. Essential, 51.

⁵² Favale, 149.

⁵³ Cf. CCC 721-726.

⁵⁴ Essential, 43.

⁵⁵ Chiara Lubich, *Christian Living Today* (New York: New City Press, 1997), 125.

Spiritus, veni per Mariam.⁵⁶ Msgr. Guisanni imprints upon his family the fact that the union between the Holy Spirit's work and Mary's *fiat* brings about the image of Christ in each baptized Christian.⁵⁷

Mary's experience of being inhabited by God awakens her longing of becoming a place of encounter with God for others. Many communities regard the Visitation as a new way of evangelizing. Like her, the first disciple and first messenger of Christ and His gospel, we are chosen in our time and age as *christóphoroi* - as those who bear and bring Christ to those who yearn for salvation. This image is especially dear to the Family of Don Bosco who engages in charitable work with the marginalized. They strive to emulate Mary's self-forgetfulness and authentic commitment. At the Visitation, Mary found Elizabeth open to the mysteries of God. This is the experience of those movements, like Fatima and the Schoenstatt Rosary Campaign, who promote the traveling of an image of Mary. Numerous conversions can happen when we "not only speak of Christ, but in a certain sense 'show' him to them."⁵⁸

Those movements with a distinct Marian charism usually safeguard their being and working in, with, and through Mary in some form of consecration, dedication, alliance, or entrustment. The Militia of the Immaculata, for example, expresses the depth of their relationship to her through an act of entrustment and welcome. Their consecration to the Immaculata transforms them into evangelizers who wish to renew individuals and the society by means of the mass media. Some movements like Totus Tuus or the Legion of Mary follow or at least encourage their members to make the total consecration to Mary according to Grignon de Montfort. Father Chaminade's notion of Marian consecration is drawn from the biblical notion of the alliance, a permanent union and reciprocal agreement: one in which an exchange occurred, and a new identity is acquired.⁵⁹ At the heart of the Schoenstatt Family is a covenant of love with Mary which enables the individual to grow through bonding with Mary into a Marian attitude. Mary's task as covenant partner is her education and formation of the new person and the new community. Other movements use well-known or self-formulated prayers to express their surrender to Our Lady.

⁵⁶ Janaro, 118f.

⁵⁷ Luigi Guisani, *The Holy Rosary*. The Descent of the Holy Spirit. Internet source: www.clonline.org/articoli/eng/rosarygius.html.

⁵⁸ Stanislaw Rylko, *Christians: That is Christóphoroi at the Heart of the World*, in: Pontifical Consilium Pro Laicis. *The Beauty of Being a Christian: Movements in the Church*. Proceedings of the Second World Congress of the Ecclesial Movements and New Communities, Rocca di Papa, May 31-June 2, 2006 (Vatican: Libreria Editrice, 2006), 179.

⁵⁹ Cf. William Joseph Chaminade, *Écrits marials* vol. 2 (Fribourg, 1966), 899. Also see: 395; 752-753.

Last but not least, a few movements are known through shrines, pilgrimages and/ or Marian icons associated with them. Communion and Liberation promotes pilgrimages especially to Loretto. According to Msgr. Guissani, the memory of the great event of the Virgin Mary has to be revitalized because of her importance in history. Opus Dei's founder entrusted the Shrine of Torreciudad to his spiritual family with a special prayer to Our Lady "that she would work there miracles of conversion and peace and not physical miracles." In trusting anticipation of these moral miracles, St. Jose Escriva incorporated forty confessionals within the boundaries of the shrine. The family of Don Bosco finds its spiritual home in the shrine of Valdocco. The mission of Our Lady from the Schoenstatt Shrine is to educate people in and through the covenant of love to authentic human beings. The originality of the Schoenstatt Shrine is that nearly 200 exact replicas of the original shrine have been built all over the world. Moreover, as an expression of the domestic church, members of the Schoenstatt Movement erect a home shrine, inviting Our Lady of Schoenstatt to make her dwelling in their homes, where she can be active as the educator of families.

II. Goal of Education: What can we learn from these movements?

As we have seen the new communities represent "a multifaceted variety of charisms, educational methods, and apostolic forms of goals."⁶⁰ Exactly because of their flexibility they can be effective and fruitful. Perhaps some traditional religious institutes entertain even a slight trait of 'holy jealousy' in view of their success and vocations. Or some may fear that their service to the church is no longer needed. Rather, I propose, in a time marked by pluralism and the corresponding versatile gifts bestowed by the Holy Spirit to the church, we must stress the *unifying* role of Mary! Therefore, we should rejoice in this new life in the church and let ourselves be complemented by it. Religious congregations, communities of the consecrated life, and ecclesial movements *need one another*. There are particular areas where they can collaborate in a mature manner in order to respond with creativity to the new forms of dehumanization.

Ten or fifteen years ago, perhaps it could be thought that the replacement of religious by movements was imminent; today, instead, there is a move toward complementarity.... Moreover, when something new appears, the Church does not replace the previous but initiates a phase of transformation.... The fact that reli-

⁶⁰ John Paul II, *Message to the World Congress of the Ecclesial Movements*, May 27, 1998, in: Pontificium Consilium Pro Laicis. *Movements in the Church. Proceedings of the World Congress of the Ecclesial Movements*. Rome, May 27-29, 1998 (Vatican City 1999), 17 (hereafter cited as *Message to the World Congress*).

gious and laity unite, is better to respond to the challenges, which are too great for the religious congregations and movements on their own. To address together the challenges of the Christian mission is a way of putting out into the deep. We all feel the need to abandon a self-centered mentality.⁶¹

Permit me to propose several lessons we can learn from these movements.

1. Lay movements stress the universal call to holiness of all the baptized. Perhaps we all could become more sensitive to this reality. There is at times a danger of trying to make the lay into religious, especially if a movement is associated with a religious institute. We could, for example stress the value of each vocation when we formulate the intentions for vocations during the prayer of the faithful. Let us be careful with the phrase: *For vocations to the priesthood and the religious life*; we could at least substitute the latter with *consecrated life*. It does not hurt at all to phrase this intention in an all inclusive way!

Likewise, we need to be more careful with the translation of papal documents. For example, to this day the address *Viris et Mulieribus Consecratis* is translated on the Vatican web with *Men and Women Religious* instead of *Men and Women belonging to the state of the consecrated life*.

2. Charisms are "a gift of the life-giving creativity of the Spirit of Christ,"⁶² given for the common good, that is, for the benefit of the whole Church.⁶³ This means that each community should always remain open for further development in creative loyalty to their charism, whereby the courage, creativity, and dynamic holiness of the founder must constantly be re-considered when responding to current challenges. This requires that all institutions "courageously propose anew the enterprising initiative, creativity, and holiness of their founders and foundresses in response to the signs of the times emerging in today's world."⁶⁴
3. We observe that the movements experience themselves as a spiritual family whose members consciously maintain a personal relationship with their founder as an expression of their loyalty to the founding charism. Castellano Cervera, a member of the Focolare Movement, symbolizes this reality

⁶¹ Jose Maria, Armaiz, *Laity and Religious Together Before the Challenges of the Third Millennium*, Zenit News, December 4, 2002. See: <http://www.zenit.org/article-5982?l=english>.

⁶² Message to the World Congress, 18.

⁶³ Cf. John Paul II, *Address on the Occasion of the Meeting with the Ecclesial Movements and the New Communities*, May 30, 1998, in: Pontificium Consilium Pro Laicis. *Movements in the Church, Proceedings of the World Congress of the Ecclesial Movements*, Rome 27-29, 1998 (Vatican City, 1999), 222.

⁶⁴ John Paul II, Post-synodal Apostolic Exhortation on the Consecrated Life and its Mission in the Church and in the World, *Vita Consecrata*, March 25, 1996, 37.

by calling the founder's charism "the spiritual blood of a spiritual family, which flows from him into those called to follow him."⁶⁵ The motif of the spiritual relationship is also taken up by J. Kentenich when he speaks of the family character of his work. In 1950, he said to representatives of the Schoenstatt family: "If in the thought of God we exist as a family, then our fate is linked as in a blood relationship. This means that ontologically and in disposition we are responsible for each other."⁶⁶

Such a communion is a witness to the love of Christ and His Mother and makes the Church as communion experiential. In the thought of Cardinal Ratzinger, the authenticity of a lived charism shows in the building of *communio* since the activity of the Spirit - and we may add of Our Lady - is unity and love.⁶⁷ Thus we can read in a June 12, 2010, circular letter of the Marianist Lay Communities: "One of our greatest gifts is the deepening understanding that to *be* Marianist is to *be* family." The letter expounds: "The foundation of our communities and of our members is found in Jesus Christ, our true Liberator, so we strive to cultivate our relationship with God, taking Mary as a model. Inspired by the words and actions of our founders, we choose to do so in community."

Authentic communion stands in stark contrast to individualism, a paradigm of modernity which in our times is gradually being replaced by a new paradigm: the anonymous relationship fostered on the web. The concept of an anonymous relationship is a paradox that endangers a person at the root of his existence. To give this anonymous type of relationship again a personal network of relationships is the special task of Mary. She points to the very foundation of any relationship: Jesus Christ. The Marian colored anthropological approach of many new spiritual awakenings allows for the rational and experiential interiorization of this reality as the following statements testify:

- "It is always a mother's task to gather and unite the family."⁶⁸
- "... It is like a family reunion. Grown-up children, whom life has separated, come back to their mother for some family anniversary ...[T]hey feel united, sharing the same affection."⁶⁹

⁶⁵ Jesus Castellano Cervera, "La llamada a vivir el carisma de los fundadores," in *Creceer juntos en Cristo. La formación permanente del religioso* (Madrid, 1990), 45-73, Here: 54.

⁶⁶ Joseph Kentenich, *Oktoberwoche 1950*, Manuscript of 443 pages, here, 364.

⁶⁷ Cf. Joseph Ratzinger, "Der Heilige Geist als Communio: Zum Verhältnis von Pneumatologie und Spiritualität bei Augustinus" in: *Erfahrung und Theologie des Heiligen Geistes*, ed. C. Heitmann and H. Mühlen, (München 1974), 223ff.

⁶⁸ Essential, 15, 47.

⁶⁹ Christ Is Passing By, 139.

Let us all resolve to form strong community bonds with Mary and through her with the Triune God, our own religious families, and all those who depend on us in any way.

4. Characteristic of the new communities is their prophetic boldness and equally bold loyalty to the church. The church is the natural home for every founder and his/her family. Father Kentenich asserts: "We do not want to be a church next to the church; rather we want to always be and remain a living member of the Church."⁷⁰ Joseph Kentenich understands his foundation and his personal commitment as an initiative for the Church, born out of love for the Church. Likewise, Chiara Lubich clarified:

I would like to add something, even if this is something very personal and profound. The Pope is my superior. In my conversations with him, I try to live the highest degree of unity with him, both personally and as an expression of the whole movement. He represents for me, God and the Church. Only in this union, can we say that we are in the Church, that we ourselves are the church. Without this personal unity with the pope, I could not live and represent this unity in the movement.⁷¹

Likewise, the close tie of Opus Dei to the Church is evident in the teaching of their founder. Jose Maria Escriva de Balaguer awakens in his family a great love for the Church in matters great and small. In a long letter, he explicitly asks all members of Opus Dei, "to defend the pope's authority, which is dependent on no one but God, against every possible attack."⁷²

The following testimony of Father Kentenich can be taken representatively:

For me love for the *Mater Christi* and *Mater Ecclesia* or *sentire cum Maria* and *sentire cum Ecclesia* always has been and will be identical, just as Mariology and ecclesiology are interdependent, challenge, and support each other. Degree and measure and kind of love for one determine degree, measure, and love for the other.⁷³

What a great testimony and supporting communion Christianity would be if we could all join forces by letting our charisms become an expression of our love for the Church!

⁷⁰ Joseph Kentenich, *Apologia pro vita mea*, Milwaukee 1960, 190.

⁷¹ Die Welt wird eins, 144f.

⁷² Cited from Informationsbüro des Opus Dei im Internet: *Schwierige Jahre*. www.de.josemariaescriva.info/index.php?id_cat=634&id_scat=541.

⁷³ Joseph Kentenich, *Fürchte dich nicht-rede nur-schweige nicht*. Briefe von Pater Joseph Kentenich im weiteren Umkreis des 31. Mai 1949, vol. 5, 1634f. See also Christ Is Passing By, 139, 144: "Mary continually builds the Church and keeps it together. It is difficult to have devotion to Our Lady and not feel closer to the other members of the Mystical Body and more united to its visible head, the pope.... That's why I like to repeat: *Omnes cum Petro ad Iesum per Mariam* - All with Peter to Jesus through Mary."

III. Goal for the Apostolate:

The charism of Mary is the fundamental charism that contains, in a way, all charisms of the Church in their pure state. By embracing all charisms Mary safeguards that all communities in the church - religious and lay - preserve their charism in creative loyalty to the founder; moreover, she facilitates their fruitful integration in the communion of the church and fosters communion between and interaction of charisms. She is the guarantee of a charism fully and authentically lived.⁷⁴ All the charisms of the church are mirrored and renewed in her, "making her the rule of conduct for all."⁷⁵

This means above all, that the charism we have received in our own community should be accepted with deep gratitude and zealous commitment. It also calls upon each and every one of us to overcome a mentality of competition or of "having it all." On the contrary, all charisms contribute to the beauty and fullness of the Body of Christ. It is exactly the interplay of all charisms that generates a symphony in praise of God and Our Lady.

Let me conclude with an example of such a symphony. We, the staff and faculty of The Marian Library/International Marian Research Institute gather each day at 3:00 pm around the image of Our Lady of the Marian Library to join the Marianists for the Three O'Clock Prayer. As far as I know, this custom was not initiated by a Marianist. Usually the bell that summons us is rung by a Benedictine Sister; those who follow the call are religious, members of the consecrated life, and laity. As we recall the Marianists' alliance with Jesus and Mary,⁷⁶ we each renew our own devotion of and commitment to Our Lady as we together strive to make her better known, and as a result better loved and served - each according to their own charism and enriched by the other - *cor unum et anima una: Maria duce!*

⁷⁴ Cf. John Paul II, *Theotókos: Woman, Mother, Disciple*. A Catechesis on Mary, Mother of God (Boston: Pauline Books & Media, 2000), 35.

⁷⁵ St. Ambrose, *De Virginitas* II 2,15. PL 16, 222; cf. PC 25.

⁷⁶ The Marianist Three O'Clock Prayer reads: Lord Jesus, we gather in spirit at the foot of the cross with your Mother and the disciple whom you loved. We ask your pardon for our sins, which are the cause of your death. We thank you for having thought of us in that hour of salvation and for giving us Mary as our Mother. Holy Virgin, take us under your protection and open us to the action of the Holy Spirit. St. John, obtain for us the grace of taking Mary into our lives as you did, and of assisting her in her mission. May the Father and the Son and the Holy Spirit be glorified in all places through the Immaculate Virgin Mary. Amen. The origin of this prayer can be traced to the Carmelites.

Appendix 1

Communities with Focus on Professions: teachers, jurists, medical associations, etc.

International Catholic Rural Association (ICRA)
International Catholic Union of the Press (UCIP)
International Christian Union of Business Executives (UNIAPAC)
International Confederation of Professional Associations of Domestic Workers (IAG)
International Federation of Catholic Medical Associations (FIAMC)
International Federation of Catholic Pharmacists (FIPC)
International Movement of Catholic Students (IMCS-Pax Romana)
International Union of Catholic Jurists (UIJC)
International Young Catholic Students (IYCS)
World Union of Catholic Teachers (WUCT)

Communities with Focus on States of Life: couples, youth, men

Encounters of Married Couples (Dialogues)
Encounters of Youth Promotion (EYP)
International Alliance of Catholic Knights (IACK)
International Catholic Society for Girls (ACISJF)
International Coordination of Young Christian Workers (ICYCW)
International Council of Catholic Men (*FIHC-Unum Omnes*)
International Federation of Catholic Parochial Youth Movements (FIMCAP)
International Independent Christian Youth (JICI)
International Movement of the Apostolate for Children (MIDADE)
Salesian Youth Movement (SYM)
Teams of Our Lady (END)
Worldwide Marriage Encounter (WWME)

Communities with Focus on a Specific Apostolate and/or Charity: education, socio-cultural affairs, human justice, etc.

Catholic International Education Office (OIEC)
Christian Life Community (CVX)
Christian Life Movement (CLM)
Institute for World Evangelization (ICPE Mission)
Intercontinental Christian Fraternity of the Chronic Sick and Physically Disabled (FCIPMH)
International Association of Charities (AIC)
International Association of Missionaries of Political Charity
International Catholic Centre for Cooperation with UNESCO (CCIC)
International Catholic Committee for Gypsies (CCIT)
International Catholic Migration Commission (ICMC)
International Catholic Movement for Intellectual and Cultural Affairs (ICMICA-Pax Romana)
International Catholic Union of the Press (UCIP)
International Confederation of the Volunteers of Suffering Centers (International Confederation CVS)
International Federation of Catholic Associations of the Blind (FIDACA)

International Federation of Catholic Medical Associations (FIAMC)
 International Federation of Catholic Universities (IFCU)
 International Federation of *Pueri Cantores* (FIPC)
 International Military Apostolate (AMI)
 International Movement of Apostolate in the Independent Social Milieus (MIAMSI)
 International Union of Catholic Esperantists (IKUE)
 Union of Catholic Apostolate (UAC)
 World Federation of Nocturnal Adoration Societies
 Intercontinental Christian Fraternity of the Chronic Sick and Physically Disabled (FCIPMH)

Appendix 2

Eight new communities make direct reference to Our Lady in their name:

Immaculate Heart of Mary, Mother of Mercy Association or *Tuus Totus* (CIM)
 Legion of Mary
 Marianist Lay Communities (MLC)
 Militia of the Immaculata (M.I.)
 Pro Deo et Fratribus - Famiglia di Maria Association (PDF-FM)
 Teams of Our Lady (END)
 Work of Mary (Focolare Movement)
 World Confederation of the Past Pupils of Mary, Help of Christians

Nineteen new communities with a charism and spirituality prominently linked to Mary: This group includes all of the above except the *Teams of Our Lady*.

Amigonian Cooperators (A.Cs)
 Apostolic Movement of Schoenstatt
 Christian Life Community (CVX)
 Immaculate Heart of Mary, Mother of Mercy Association or *Tuus Totus* (CIM)
 International Confederation of the Volunteers of Suffering Centers (International Confederation CVS)
 Lay Claretian Movement (MSC)
 Legion of Mary
 Marianist Lay Communities (MLC)
 Militia of the Immaculata (M.I.)
 Pro Deo et Fratribus - Famiglia di Maria Association (PDF-FM)
 Regnum Christi Apostolic Movement
 Salesian Cooperators Association (ACS)
 Secular Missionary Carmel (CMS)
 Silent Workers of the Cross Association (SODC)
 Teresian Apostolic Movement (TAM)
 Work of Mary (Focolare Movement)
 World Organisation of Former Pupils of Catholic Education (OMAEC)
 World Federation of Nocturnal Adoration Societies